An Advertisement to the Reader concerning the occasion of the ensuing Lines.

A Sober and serious Person, lately departing this Life, left the Education of his Children to a Friend of his, of that Class called Presbyterians, Non-Conformists, or Dissenters, whereupon an High Ecclesiastick of the Episcopal way, pretending (it seems) some interest in the deceased, and in order to the vacating of that part of his desires, did in an open Court or Assembly declare, That he had rather see the Children in their Graves, than under the Care and Intuition of such a Person; which Words, as they gave no great content to many of the Hearers, so they administred the occasion to the following Essay; the Author hath much more to speak upon the same Subject, but this was intended only as a brief Stricture, to perstringe and curb that Intemperance, and exacerbation of spirit, which intervenes betwixt those, who are all called Protestants.

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A

PLEA

FOR

MODERATION:

OR,

A Stricture

UPON THE

ECCLESIASTICKS

OF

Our Times.

Matth. 18. 33.

Shouldest not thou also have had Compassion on thy Fellow-servant, even as I had pity on thee?

Philip. 4. 5.

Let your Moderation be known unto all Men, the Lord is at hand.

LONDON,

Printed for *R. Janeway*, in *Queen's Head Alley* in *Pater-Noster-Row*. 1681.

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UPON THE

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BRITISH MUSEUM

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A PLEA For Moderation, &c.

MAny and great are the Viciſſitudes of humane Affairs, the All-wiſe Providence of the Almighty permitting changes and alterations here below, that the ſtupid, unbelieving, and Atheiſtical World might be convinced both of his Being, and alſo of his Power, *That he is a God*, and *that he is a God, that judgeth in the Earth*, Pſalm 58. and the 11. *caſting down one and ſetting up another, even as it pleaſeth him.*

Nations and People in Scriptural Language are compared unto Waters, the unſtableſt of all the Elements, which we know hath its Fluxes and Refluxes, its Ebbings and Flowings, ſometimes Rolling towards the Shore in mighty Waves, ſometimes receeding therefrom, with the like roaring Billows, which ſeem to be ſwallowed up in their own Abyſs.

And it is to be obſerved, as conducive to our purpoſe, that the ſaid Scriptural Metaphor and Alluſion relates to mankind, principally in its Eccleſiaſtick Reference, as the Book of the *Revelations* (which is a *Church Hiſtory*), wherein the ſimilitude is eminently proſecuted) doth make appear, *Revel.* 17. and 15. *The Waters which thou ſaweſt, whereon the Whore ſitteth, are People, and Multitudes, and Nations, and*

and Tongues. And those iterated Monitions in that Book of the *Apocalypse*, no less than seven times in the second and third Chapter thereof; *He that hath ears to hear, let him hear, &c.* do afford us this useful observation, That Ecclesiasticks of all others, are most deaf and unheedful in things relating to their own fatality, and by reason of such inadvertency, are hurried on to such Precipices as tend to their Ruine, and therefore had need to be roused up by some awakening considerations, lest they should continue to tread in those steps which have led others, in the same Circumstances with themselves, to diminution and loss.

Now the Reasons of this drowsie and careless temper in those which should be Watchmen unto others, is rendred, *Revel.* 18. and 7. *She saith in her heart, I sit a Queen and am no Widdow, and shall see no sorrow.* Present ease drowns all thoughts of future harms; the concerns of others under sufferings, do not otherwise affect the spirits of such men, than to make an Accession thereto by triumphing over them, and thereupon sending gifts one to another, after a compleat Conquest. Add hereunto, that the Ivy growing up by the Oak (1.) the Ecclesiastick Power supported by the secular, is secure of its own station, and looks down with disdainfulness upon his undervalued Opponent.

But humane Dignities, not grafted on a divine Stock, are not always long lived, neither can they give the present owners a just Ground and Title to the hopes of a perpetuated and uninterrupted possession; God reserves so much of the Government of the World in his own immediate hands, that *high* places have been found *slippery* by those who have thought themselves most *secure* and *established* therein; and there is no greater prognostick of a declension at hand, than an high degree of confidence, *Revel.* 18. 8. *Therefore shall her Plagues come, &c.*

It cannot justly be denied, but that Party of *Ecclesiasticks* amongst us, which goes under the Name of *Presbyterian*, had a very great Influence on the Restoration of His Majesty; the Episcopal Clergy (unless in their wishes and desires) contributing but little thereunto, and indeed they were incapacitated to add much, as being outed by the *then* Powers; and besides, were no high Favou-

rites of the People. And whether their actings, since their Restitution have been for the adducing, or the alienating of hearts and affections, time will shew. Now that such a considerable body, and so highly demeriting in so grand an Affair, should have the Garland pluckt from their heads, and instead of a *priviledge* meet with a *vilification*, and a *disappointment* of so deep a dye, as in effect to be accounted the sole *Troublers* of our *Israel*; in respect of God, all men must be silent and admire his Providence; but in reference to the men, who are the Instruments of such returns, I will not say, where is your *Gratitude*? but where is your *Common Reason* and *Understanding*? certainly you must have vented your passions at a greater distance, if your Adversaries (for so they seem to be accounted) had not called you home to their own doors.

But to take matters as they are at present, whether the Church should be governed by a Super-intendent Paramount, call him by what name you will, Patriarch, Bishop, *&c.* or else by an Assembly of Elders? is not the dispute of our Age alone, It was born before us, and is likely to last, when our days are ended; there are Great names on both sides, *magno se judice quisque tuetur.*

'Tis not my present design to lanch out into the grand Controversie, but if what I say can be influential to a just and equal Moderation, and may tend to allay the too much heat, animosity, and acerbity of Spirit, amongst Church men, I have my end.

I look upon *Interest*, *Self-love* and *Desire of revenge* to be the great Make-bates, and disuniters of those, who should all agree in one common Design for the saving of Souls; by Interest, I mean a *carnal* and *worldly* one, such as grows upon the unregenerate stock of a vindicative mind, and hath its place in all men, as far as they are inwardly unrenewed.

'Tis fresh in the memories of *some*, Who were the Instruments of their Abasement, and that *Such* should have any priviledge under their restored Government, what reason? This is the Voice of interested *self*, and by this means the Potsheards of the Earth, dash one against another, till both (as may be feared) come to be broken.

These differences are the more unhappy, because the Matters in dispute

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FOXING

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dispute are not *Doctrinal*, nor belonging to the *Essentials* of Religion, but confessedly grounded on humane Ordinances and Constitutions, which *may* or *may not* be, as the Governour of the World shall think fit. Why then should such havock be made on occasion of such *forreign* and *adventitious* things, which concern not the *Vitals* of Religion. In the strict exercises of true Piety and holiness, men cannot be *too exact*, but in super-added *Inventions*, though enjoyned by humane Laws, a man may be *righteous over much*. And unless this Tenent be granted by Protestants of all perswasions, we shall hardly be able to strike out those Weapons out of the hands of the *Papists*, which they brandish against us in these Controversies.

For on what foot, I pray do all their Chrisoms, Cringings, Vestments, Crossings, Copes, and other their superstitious Implements and practises stand, but upon Church Constitution and Priviledge? in favour whereof, they are also backed with *municipal* Laws; take away that foundation, and they all fall to the ground. That portion of Scripture which is usually alledged in their defence; *Let all things be done decently and in order*, hath been so squeezed by malign and distorted interpretations, that little of its own juice is left therein: For whereas the Apostle enjoyns the due and decent observation of those Rules and Orders in the Worship of God, which he himself, being divinely inspired thereunto, had before set down; Each party unwarrantably assuming Apostolical Power, makes it a *Buckler* to defend its own Authority, in *enacting* such *Church Canons*, as they themselves shall please, and in challenging obedience to those Canons, so enacted.

But because our high Ecclesiasticks do propound the Reformation made in Queen *Elizabeth*'s days, and the procedures thereupon, to be a Rule for their *severities* in our times; I shall crave leave to mind them of *a pair* of Instances of four Learned men, the Heads of their several Parties at that time; the consideration of which might somewhat abate the heat of opposition against Dissenting Brethren.

First, The one is of Arch Bishop *Whitgift*, and Mr. *Thomas Cartwright*.

Secondly,

Secondly, The other of Mr. *Richard Hooker*, and Mr. *Walter Travers*, Chaplain to the Lord Treasurer *Burghly*, all four eminent in their respective References, *Whitguift* and *Hooker* for the Ecclesiastical Government (as then Established) and the imposed Ceremonies; *Cartwright*, and *Travers* against them.

Arch-Bishop *Whitguift* was known to be a great Zealot for the English Hierarchy, and Ceremonies, when he was in *Cambridge*, where the opposition betwixt him and Mr. *Cartwright* did begin; but after he was advanced to the Arch Bishoprick of *Canterbury*, and to the Degree of a Privy Councellour, he was armed with greater Power, to crush his Adversaries and Opponents. The Controversies managed betwixt him and *Cartwright* on the forementioned Heads, are sufficiently declared and canvased in the first and second Admonition to the then Parliament, made by Mr. *Cartwright*; in *Whitguift*'s Answer thereunto; in *Cartwright*'s Reply to that Answer, and *Whitguift*'s Rejoynder to that Reply, to which the Books being extant, the Reader is referred.

2. Mr. *Cartwright* is characttered (very candidly) by a late Episcopal Divine to have been an excellent Scholar, pure Latinist, accurate Grecian, exact Hebrician. And soon after the same Author affirms of him, That no English Champion in that Age, did with more valour and success charge and rout the Romish Enemy in matter of Doctrine, *Fuller's Church History Book ninth.*

And indeed he was of that Eminency abroad, that being in trouble here for his Conscience, King *James* was pleased to send a Letter Dated *Edenburgh, June* the 12*th*, 1591. (which is yet to be seen in Print) to Queen *Elizabeth* in his behalf; yea, the University of St. *Andrews* in *Scotland*, perceiving how he was molested here in *England*; desired him by their Letters (since also Printed) to come to them and be their Divinity Professor in that Place. Besides his Zeal for the Protestant Religion, and the Doctrinal Part thereof was so well known, that in the Judgment of Secretary *Walsingham*, and of the then Heads of Houses in *Cambridge*, he was judged the fittest man, to answer the Rhemish Translation of the New Testament, which work (at the Instance of the Persons aforesaid, being undertaken by him) was at last brought near to a Conclusion; and

 remains

remains in Print as a Monument of his Learned Activity and Pains against the Emissaries of the Roman Church. And though all those, who excited his Endeavours to that Work, knew how he stood affected to the Hierarchy, or Ecclesiastick Government in *England*; yet it seems his Non-concurrence therewith, was not, in their Eyes, a sufficient Argument to supersede his pains, in coping with our Romish Adversaries.

'Tis true, he was so unsatisfied with the imposed Ceremonies in *England*, that when he was but Fellow of *Trinity* Colledg in *Cambridge*, one day Preaching in the Chappel, he did so convincingly inveigh against the imposition of significant Ceremonies in the worshipping of God, that at the Afternoon's Prayer all the Students of that House, (except three) left off their Surplices, as superstitious things; *Fuller's History of Cambridge.*

Though Mr. *Cartwright* was cloathed with these Circumstances, yet after many Bickerings, with the Arch-Bishop, and some sufferings of his own, he was permitted at length, either by approbation or connivance, to exercise his Ministry peaceably about *Warwick*, being also there the Master of a Rich Hospital, with good accommodations belonging to that Preferment. And the Respects he received from the Arch-Bishop, his ancient Antagonist, are gratefully taken notice of, by the then Earl of *Leicester*, in a Letter of his to the said Arch-Bishop, beginning thus, *My good Lord, I most heartily thank you, for your favourable and courteous usage of Mr.* Cartwright. To which the Arch-Bishop made this Return, *My singular good Lord, Mr.* Cartwright *shall be welcome to me at all times*, &c. Both the Letters are extant in Mr. *Thomas Fuller's Church History.*

It were to be wished, that those who imitate this Arch-Bishop in his Severities, would at length be softned into the like tenderness, and moderation. Neither was the Arch-Bishops Friendship limited to *Cartwright's* Person alone, but those of the same Sentiment with himself, did also participate thereof. Yea, when the City of *Geneva* some few years after was distressed by the Duke of *Savoy*, he was a great Instrument with the Prelates and Clergy to procure and send their seasonable Relief, though he knew their Form of Government to be different from that in *England*; a benevolence,

which

which is very queſtionable, whether many of his Succeſſors would have imitated, who rather behold *Geneva* as a Seminary of Male-contents againſt the Eccleſiaſtical Government of *England*; though indeed a late Epiſcopal Divine hath ingeniouſly crowned it with the Epithite of *The Nurſery of the Reformed Religion.*

2. The other Inſtance is in Mr. *Richard Hooker*, and Mr. *Walter Travers*, both very Eminent, though, compared with the former Couple, moving in a more inferiour Orbe.

Mr. *Hooker* was a Preacher at the Temple, well known by his Book of Eccleſiaſtical Polity, wherein he hath ſhewed himſelf a Champion, for the preſent Conſtitution of Church Government in *England*. Mr. *Travers* was, at the ſame time Lecturer there, whoſe Doctrine did oftentimes thwart the others, eſpecially in matters relating to Diſcipline.

Secondly, This Mr. *Travers* was well known to *Beza*, and others of that Reformation, to which he was addicted; his Utterance was grateful, Geſture plauſible, Matter profitable, Method plain, and his Style carried in it *Indolem Pietatis*, a Genius of Grace flowing from his ſanctified heart. Thus a late Epiſcopal Proteſtant concerning him, *Fuller's Church Hiſtory, Book 9th.*

The Truth is, his Abilities were ſuch, that he was alſo ſent for into *Scotland*, as well as Mr. *Cartwright*, to be one of the Profeſſors of Divinity at St. *Andrews*; And he was after made Provoſt of *Trinity* Colledge by *Dublin*, being the ſecond Provoſt thereof. This man being as it is thought by Mr. *Hooker*'s difference and complaint ſilenced by the Arch Biſhop; yet in the midſt of the Paroxiſm betwixt them, being demanded, upon ſome Aſperſion caſt upon Mr. *Hooker*, what he thought of it and him? anſwered temperately, that he believed Mr. *Hooker* to be a holy man. And if holineſs be the way to happineſs in the full enjoyment of God, 'tis pity that thoſe, who walk in the ſame way, ſhould not all be allowed to do their Maſter's Work, without ſilencing, ſuſpending, or degrading one another.

And the rather, becauſe God hath formerly, now doth, and hereafter will appear, and manifeſt himſelf in various diſpenſations to the Sons of men. The true Unity is that in the Spirit, as for compelled

pelled Uniformity to outward Modes and Formes of Worship, it hath been the Apple of Contention for many Ages in the Church. There were differences in the Aprehension of divine things amongst Christians, even in the Apostles days, from whence arose contrary practises in point of Worship; *To eat, and not to eat, to observe a day, and not to observe a day*, Rom. 14. 2, 3, 4, 5, 6. Yet both acted what they did to the Lord. Now what Rule doth the Apostle give in this Case? doth he excite to external Uniformity by threats or punishments? Nay, his advice is rather to the Governours of the Church, as well as private Christians, *to use a mutual forbearance one towards another, who art thou that judgest another mans servant*? Intimating by that Increpation, that as there is a proneness in man to set himself down in the Chair of Judgment, from thence to censure his Dissenting Brethren, so that temper is to be condemned and avoided.

To make that Advice, or rather Reproof of the Apostle, the more plain, we may consider, that God, who is but *one*, yet as he stands at the Head of several Dispensations, he may be called *many* Masters, in relation to those various and different Injunctions and Commands given unto his Servants, under these several Administrations respectively.

Thus he may be said, to be one Master to the Jew, who, in their Pedagogy, were commanded to serve him in Types and Figures, and another to the Christian Gentile, who was enjoyned to a more Spiritual Worship in the Room of those Types. Other Instances might be also given of Christians of several Forms, who serve God according to their Light, as their respective Master under each Class. And in some sense it is for the Glory of the Grace of God, to have it diversified into several appearances, and to have faithful Entertainers thereof in each appearance, acting suitably thereunto, which will doubtless be accepted by him, and is also most comfortable to themselves. For the joy and acquiescence of a Christian, in the Duties he performs, doth not arise from his Uniformity and compliance with others therein, but from the inward satisfaction and complacency, which he hath in his own mind, according to that, Rom. 14. and ult. *Whatsoever is not of Faith is Sin.*

If in such Cases, all things be acted meerly by Power, there was a time when Christianity it self, as to man was on the weaker side: Let us not justifie the Sanguinary Cruelty of Heathen Persecutors, by insisting on the same Methods; meer force is but a brutish Argument, and not sanctified by God, for such a Divine Use (I mean in Gospel times) as the conviction of Sinners, or the reducing those, which are gone astray. Convince your Brethren, if you can by Scriptural Argument and Reason; but press them not to act contrary to their own Perswasions, which were to sin against Conscience, which is God's Vicegerent in the Soul, and whose Dictates are to be complied with, what soever some men command, or others suffer to the contrary. I know the Note of singularity and Schisme is usually imputed to Dissenting Brethren by their Contrariants. To which I say, the same Brand hath been inured by Popish Writers on *Luther*, and all our first Reformers, and may also be affixed (but unjustly) on the Beginners and Promoters of all Reformations in the World, where Custom hath made some corrupt practises Epidemical. Whereas it rather concerns Church Governours to enquire, whether the things excepted against come not within the Notion of sinful Usages, and so fit to be abolished? And if upon Enquiry, they should be found to be but indifferent and controverted things, yet the Words of Mr. *Hales* late of *Eaton*, an Eminent and Learned Divine of the Episcopal perswasion, do evince, that the limiting Church-Communion to things of doubtful Disputation hath been in all Ages the Ground of Schism and Seperation. Take his Mind in his own Expressions, which are very weighty and considerable.

To load our Publick Forms (saith he) with the Private Fancies, upon which we differ, is the most sovereign way to perpetuate, Schism to the Worlds End. Prayer, Confession, Thanksgiving, Reading of the Scriptures, and Administration of the Sacraments, in the plainest and simplest manner, were matter enough to furnish a sufficient Liturgy, though nothing either of Private Opinion, or of Church Pomp, of Garments, or prescribed Gestures, of Imagery, of Musick, of Matter concerning the Dead, of many Superfluities which creep into the Church, under the Name of Order and Decency, did interpose it self. To charge Churches and Liturgies

with things unneceſſary, was the firſt beginning of all Superſtition; And when ſcruple of Conſcience began, or was pretended, then Schiſm began to break in. If the ſpecial Guides and Fathers of the Church would be a little ſparing of incumbring Churches with Superfluities, or not over-rigid, either in reviving obſolete Cuſtoms or impoſing new, there would be far leſs cauſe of Schiſm, Superſtition; and all the inconveniencies were likely to enſue, would be but this, they ſhould in ſo doing yield a little to the imbecillity of their Inferiours, a thing which St. *Paul* would never have refuſed to do. Mean while, whatſoever falſe or ſuſpected Opinions are made a piece of Church Liturgy; He that ſeperates is not the Schiſmatick, for it is alike unlawful to make profeſſion of known or ſuſpected Falſhood, as to put in practiſe unlawful or ſuſpected Actions. Thus far He.

Object. But you will ſay, indifferent things, when commanded by the Authority of the Magiſtrate, are made neceſſary.

Anſw. The Interpoſal of Civil Authority in controverted Points of Divinity, hath occaſioned great Havock in the World; the Magiſtrate is the *Aſylum*, which every Party, when uppermoſt, uſually repairs to, from the Pope to the Patriarch, from the Patriarch to the Prelate, from the Prelate to the Eccleſiaſticks of inferiour Orders and Denominations.

In former days, when the High Commiſſion (whoſe Judges were principally Eccleſiaſticks) was in force amongſt us, many Cauſes were out of Policy of the Clergy tranſmitted from thence, into the Star-Chamber, where the Temporal Lords were alſo Judges, that ſo the Envy of their proceedings might be ſhared among the Secular Lords; Though Church-men were, in Eccleſiaſtical Cauſes, the Chief Actors therein, as appeared by the late Arch-Biſhop of *Canterbury*, who uſhered in the Cenſures of Mr. *Prynne*, *Burton* and *Baſtwick*, in a large and ſevere Speech made in that Court, and in the preſent Plea, *Antiquum obtinent*: for the Truth is, ſuch Laws were made at the Inſtance of Eccleſiaſticks, and in their favour; ſo that the Cenſures grounded thereupon, are in effect their own, but in another mode and diverſification. Let our preſent Eccleſiaſtical Governours declare, that all Perſecution for Conſcience ſake is an

unlawful

unlawful thing, and let them improve their Interest in the Civil Magistrate, for the abrogating of those Laws which countenance it, and then it will appear, at whose Doors the Severities complained of do lie, theirs or the Magistrates?

I will not now dispute whether set and imposed Forms of Prayers, called Liturgies, be lawful yea or no? This I shall say, whatsoever some alledge for the Antiquity of them, yet several of the Fathers of the Primitive Church sufficiently intimate to us, that the Churches, soon after the Apostles Days, used the Personal Abilities of their Pastors in prayer, without enjoyning any prescribed Forms. Neither doth it appear (as the Ministers authorised to review the Liturgy since His Majestie's Restauration have observed in their due account) that Christ ever appointed any such to an Office, as to make prayers for other Pastors, and Churches to offer up to God, *Page* 24. and in *p.* 23. They say, "that the Common-Prayer, in most of the Vulgar, causeth a Re-"laxation of their Intention, and Attention, and a lazy taking up with a Corps "or Image of Devotion, even in the Service of the Lips, while the Heart is "little sensible, of what is said. The reason of which their Assertion may be fetcht from *Page* 23. of the said Discourse, which take in their own Words. "Whatsoever can be expected duely to affect the Heart, must keep the In-"tellect and all the Faculties awake in diligent Attention and Exercise, and in "the use of a Form, which we have frequently heard and read, the Faculties "are not so necessitated and urged to Attention and serious Exercise, as they "be, when from our understanding, we set about the natural Work of Re-"presenting to others, what we discern and feel: Man's mind is naturally "sloathful, and will take its ease, and remit its seriousness, longer than it is "drawn out by delight; When we know before hand that we have no more "to do, but read a Prayer or Homily, we shall ordinarily be in danger of let-"ting our minds go another way, and think of other matters, and be sense-"less of the Work in hand. Thus they.

Neither shall I enumerate, the particular things, excepted against, in our prescribed Liturgy, because the Primate of *Ireland*, Arch-Bishop of *York*, and other Episcopal Divines, as well as others, have had Meetings formerly for the Reformation of the Liturgy used in *England*, before the late Civil Wars, and drew up a Catalogue (wherein the Cross in Baptisme, was particularly laid aside) of faults that needed mending, yet to be seen in Print, few of which have been amended in the Liturgy now in use.

I shall conclude all with that Objection of Conformists against their Dissenting Brethren. That they are not now so considerable for Interest and other Respects, as they were in Queen *Elizabeth*'s Days, and therefore justly slighted by them.

To which I answer.

1. 'Twas never accounted the part of a Wise and prudent General to de-

spise

ſpiſe and undervalue an Enemy, though inferiour to him in number and other References: Thoſe who have done ſo, have been convinced of their miſtake and folly to their loſs and ſhame.

2. If thoſe who have the Advantages of more liberal and ingenious Education, by having all Stipends, Exhibitions, Allowances, Salleries, and other Helps running down to them alone in a Legal Channel (ſuch is the Caſe of Conformiſts) do not ſurmount their ordinary Brethren, who are deprived of thoſe advantages, certainly they would be very unexcuſable both before God and Man.

3. Neither is the Diſſenting Party ſo inconſiderable on the mentioned accounts, but that indifferent men can ſmile at the weakneſs of the Objection. Who more aſſiduous in Labours than they? Who more and greater ſearchers of Conſcience in plain and profitable (which is the beſt) Preaching? Who greater Examples of a pious and exemplary life? I ſhall not inſtance in their Numbers, becauſe that of it ſelf is no ſufficient Argument, We are not to follow a Multitude to do evil: *Unus Athanaſius contra totum Mundum, & Totus Mundus contra unum Athanaſium*, is a known Adage in the Caſe of the *Arians*. Only this is worthy to be obſerved, that in the Memory of ſome now living, when things ran in another Channel, as to Eccleſiaſtical Government (for I meddle not with the Civil) then they do now, but a few years, yet then many Pariſhes in *England* began to be ſupplied with diligent Preachers, though the preſent Form of our Church Government was not viſible amongſt us: ſo that if ever King and Parliament in *England* ſhould reduce things to the like circumſtances, who knows how many ſeven thouſands may ſtart up, who are yet unknown to the *Elijah*'s of *Iſrael*.

In Concluſion, I think this with Truth and Modeſty may be affirmed, That the Labours of thoſe called Non-Conformiſts are of great uſe, and worthy to be retained in our Engliſh Church, eſpecially when ſo many deſigners are at Work to undermine and blow up the Proteſtant Reformed Religion, to which the Party contended for is a great Bulwark. For it is not our Eccleſiaſtical Diſcipline alone, which can exclude Popery, unleſs the clear and ſaving Doctrines of the Goſpel be effectually urged upon the Conſciences of men, for the eſtabliſhing of their Hearts in the Truth againſt the Dark and Superſtitious Poſitions of the Papal Church. And in this Work Non-Conformiſts are uſefully imployed, and that out of a Principle and Love to Truth (as far as men can judge) becauſe they proceed therein againſt many Diſcouragements, Slanders, Evil Reports, and in the midſt of many ſufferings of their own, all which fight againſt, and might worſt them, if they were not divinely aſſiſted from above.

F I N I S.

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